



# INDIAN RECORD

A National Publication for the Indians of Canada

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## CHRISTMAS! JOY!

May the joyous message of the Babe of Bethlehem once more shine brightly in your heart...and, as you celebrate Christmas with your loved ones, may you experience M. I. deeply and fully all the blessings of the Day. May its happiness abide with you and yours through all the years to come.

ARCHIVES OBLATES

EDMONTON, ALBERTA



**INDIAN RECORD**

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**REV. G. LAVIOLETTE, O.M.I.**  
Editor and Manager

All correspondence is to be sent to:

**INDIAN RECORD**  
619 McDermot Ave.,  
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**CHRIST'S MESSAGE**

Speaking to the pupils of the McIntosh Indian school recently, an Oblate provincial, Father I. Tourigny, affirmed that society is a large family which can live in harmony, peace and justice only in the measure it remains true to the spirit of Christ. This spirit of truth, justice and charity is the message of Christ to the world.

Mankind has always sought happiness; a serious student of history will note that the search for human happiness has been the foremost preoccupation of the leaders of nations.

Rationalism, liberalism, marxism and communism are typical examples of a search directed outside revealed truth. There can be no real happiness for mankind except through the fulfilment of the brotherhood of man under the Fatherhood of God.

More than ever before a thoroughly Christian education is necessary to our youth. Religion is not to be relegated exclusively to the Church and to the home. During his most formative years the child must be instructed in religious and moral teaching; he must be educated (that is, trained) to practice the virtues he is taught.

The school has a proper role in implementing the function of teaching religion. Teachers are given a very noble mission which they must fulfill, not only in teaching the letter of catechism but its spirit. Christian teaching must permeate all other subjects in the curriculum, so that the pupil will not be trained to divorce religion from his daily life.

To ensure the establishment of a Christian way of life, in Christian families and in a Christian society, there is no other surer way than to maintain schools under religious auspices.

Here Church and State can work hand in hand fostering human happiness through a soundly Christian educational program, the Church forever teaching by precept and example; the State safeguarding and promoting peace and harmony in the family and society through just laws and honest administration of the "res publica."

G.L.

Community Development on the Reserve:

**A Nova Scotia Enterprise**

By Rev. W. Roach and Margaret Gillis, of the extension department of St. Francis Xavier University, Antigonish, N.S.

(Reprinted from the Bulletin of the National Commission on the Indian Canadian)

Toward the south-east end of Sydney, Nova Scotia, within the city limits of Alexandra St., is located the Indian Reserve of Membertou. It is approximately 65 acres in size, with 45 homes concentrated within a small area. Most of the homes are frame buildings built according to much the same pattern — bungalow style with gable roof. A few homes have a second storey but in most cases the upstairs is unfinished. With a finished upstairs they would contain about six rooms; but most of the families are living in three or four rooms and a few in two rooms.

There are approximately 225 Micmac Indians on the reserve, all of whom are Catholic. About eight heads of families are permanently employed. Others have seasonal employment. All employment is outside the reserve.

After many years of concentrated effort by various pastors and curates of St. Anthony Daniel parish, of which Membertou is a section, the reserve was ready for a program of adult education. In October 1957 the St. Francis Xavier extension department was contacted to assist in outlining and prompting a study program for the reserve.

The aims of the extension department are mainly to bring knowledge to the people; to bring about change or improvement of some kind as a result of this knowledge; to encourage all people to take an active part in betterment of society. The program based on these aims will be outlined briefly.

The general aim of the improvement program is the advancement of the Indian spiritually, materially and culturally in order to remove the feeling of inferiority and persecution which exists when he is associated with white people. This goal can best be achieved by establishing the ability of the Indians, through cooperation and group activity, to help themselves.

At the very outset of the actual program, acquiring the interest of the Indians seemed to take precedence over all else. During the following seven months at weekly meetings, the group received instruction in parliamentary procedure and the advantages of group dynamics. Through discussion they voiced their material needs. The program proved to be interesting to them and progressed relatively well.

During the discussion there came about a realization on the part of the Indians that to bring about material improvement, some sort of savings plan must be established. The credit union was chosen after two months of

study because of the services it offered. The credit union stresses what Indians in general need—a regular deposit, no matter how small the amount.

With the knowledge acquired and with a sufficient accumulation of funds through individual and group savings, the people of Membertou Reserve proceeded to paint the exterior of their homes on a community basis. The project was begun in April 1958 and completed in September of the same year, at a total cost of \$2,000. Meeting with success on their first project, they immediately began another—the church. Many and varied improvements were made along with the instalment of an oil furnace. This project also amounted to approximately \$2,000. Both projects were completed within one year and the money involved was raised by the people of the Reserve.

The third and by far the most difficult project was the installation of water and sewers on the reserve. Construction of the main line has been completed within the last two months, the cost of which is being borne by

the federal government. It is the accepted plan that each individual finance the remainder—to complete a plumbing job in his home. If this project, as the previous ones, is conducted on a community basis, a first-class job can be completed in each home for \$500. Again, this can be financed through the credit union, with the people covering the costs independently of the government. As yet, this project is still in the primary stages of development.

For many years we have neglected to impress upon the Indians the true value of a fruitful life. At the present time we have many who are living aimless, inefficient and what we might call wasted lives. They are what they are because they do not know what to do. They need the help, direction and encouragement that a clear-cut adequate program affords. They must move forward with a new determination to develop themselves through their own groups, organizations and programs of action with outside assistance from, but independently of, the government.

**INDIAN RESERVATION PROGRAM FOLLOWS FROM STUDY SESSIONS**

SOUTH WEST MARGAREE, N.S. — A program of action to improve living conditions is to begin at once on five Cape Breton Island Indian reservations.

The program, directed by the extension department of St. Francis Xavier University in Antigonish, is a result of a short course given by extension personnel to 26 Indian leaders here recently.

The week-long series of discussions brought together 11 men and 15 women from the five reserves and encouraged them to take a new look at problems on the reserves and to consider possible solutions.

Education, housing, nutrition, alcoholism, employment and cooperatives were among the topics dealt with. There also were demonstrations of good procedure for meetings and group discussions.

Staff members for the course included Rev. W. Roach, Margaret Gillis and Teresa MacNeil of the extension department's Sydney office; Elphege Levasseur, St. F. X. extension official from Richibucto, N.B.; and Joseph T. Chiasson, adult education division, Sydney.

Part-time staff included Rev. George Topshee, St. F. X. ex-

tension department, Sydney; Rev. Sangster MacDonald, pastor of Baddeck; Rev. J. A. Rankin, pastor of Glendale; Genevieve Gillis, department of health nutritionist, Sydney.

Four purposes were listed for the course. One was to give Indians who are leaders on their reserves a series of ideas directed toward social and economic betterment.

Another aim was to enable participants to discuss these ideas in relation to needs on the reserves, in order to provide the basis for the fall and winter program on each of the five Cape Breton reserves.

To contribute to the spiritual, material and cultural advancement of the Indian, plus helping to remove barriers that cause him to feel inferior to whites, was a third aim.

Another was to encourage Indian leaders to organize with other Indians on their reserve for group action in co-operation with extension department workers.

## Indian Bursaries

OTTAWA — Seventeen Indian students have recently been awarded substantial bursaries to continue their education by the Federal Government. The bursaries are intended to cover tuition board and incidental costs of the students while attending University or professional schools.

Ten of the seventeen students were trained in Catholic schools. They are: Stephen Maloney, 19, Shubenacadie, N.S., \$975, to attend N.B.'s St. Joseph University; Lena Johnson, 19, Millbrook, N.S., \$900, to attend Truro Normal School; Marilyn Francis, Lennox Island, P.E.I., \$250, to attend nursing school in Halifax; Jean Bernard, 18, Beancour, P.Q., \$1,250, to attend Shawinigan Junior College; Henriette Volant, 18, Bersimis, P.Q., \$850, to attend Chicoutimi Normal School; Geraldine E. Restoule, 19, Dokis, Ont., \$900, to attend Sudbury Commercial College; Joseph Land, 24, Kenora, Ont., \$900, to attend Manitoba University Art School; Alex Janvier, 24, Gold Lake, Alta., \$900, to take 4th year at the Calgary Institute of Technology and Art; Theresa Weasel Head, 16, \$250, to study music at Cardston; and Delphine V. Alec, 18, \$500, to attend nursing school in Vancouver.

### Two Sisters Mark Jubilees

LACOMBE, Alta. — The Lacombe Home recently was the scene of celebrations marking the diamond and golden jubilees of two Sisters.

Sister Gervais, who is now stationed at the Home, marked her sixtieth anniversary of religious life. Sister is still on active duty and, possessing a special talent for horticulture, has helped beautify the sisters' cemetery and adjacent grotto of Our Lady of Lourdes for the last three years. Sister Gervais began her religious career among the Kootenay Indians and has rendered valuable services to the community during her 60 years of religious life.

Sister Denis d'Alexandrie, after 50 years of religious life, is still very active at Providence Creche in Calgary, where she applies her wide experience of nursing to the little tots there.

While stationed at the hospital in Wabasca, where a doctor's visit was a rare occasion, Sister Denis performed minor operations and was capable of meeting any emergency. For many years the Indians of that remote region had to depend on Sister Denis' healing hands in sickness or accidents.

• Oland Construction of Lethbridge, employed several Indian workmen while building the new 12-room classroom block at the Blood R.C. Residential School.



**Joseph Land, McIntosh Indian residential school former pupil, received a \$900 scholarship from the Indian Affairs Branch to pursue his art studies. Above, J. Land stands in front of one of the murals he painted in a Winnipeg residence.**

(Durocher Photo)

## TWO NEW CHURCHES on BLACKFOOT RESERVE

CLUNY, Alberta — October 21st, blessed by clear Indian summer weather, was the day of the benediction of the new Church of the Holy Trinity of the Blackfoot Indian Reserve Parish.

Bishop Harrington, of Kamloops, B.C., in lieu of Bishop Carroll, of Calgary, began the ceremonies of the Church for the benediction of a new temple of God.

Following the blessing of the exterior of the church, the procession entered into the church while the Litanies of the Saints were being chanted. After the blessing of the altar, the tabernacle and the inside walls, Bishop Harrington delivered his sermon. He praised the efforts of the Indians towards the building of the new church, truly one of simple beauty.

Father A. Poulin, O.M.I., pastor, expressed his gratitude to His Excellency, to Father Fortier, principal of Crowfoot School, to the Sisters of Providence, to Mr. Levac, in charge of the construction and who did most of the work, to Messrs. Joe Good Eagle, Joe Bear Robe, Frank Medicine Shield, and Mark Spring Chief.

Among guests present were Fr. M. Lafrance, of St. Mary's School, Cardston, celebrant of the morning's solemn High Mass, representing the provincial superior of the Oblates, Fr. G. Michaud, O.M.I., and the Mother Provincial of the Sisters of Providence, Midnapore.

A banquet was served to the visitors and staff in the boys' dining hall and a plate-service dinner was served to the Indians in the gym hall.

In the afternoon, at the mission Church of "Chicago," 13 miles from Cluny, on the re-

serve, the ceremonies of the blessing of the church were repeated.

The day ended as the parishioners celebrated "Indian style," with a pow-wow held in the gym. To the rhythm of a huge drum and to the guttural singing of the five drummers Indians, in their colorful native costumes, danced the hours away.

Music for the blessings was provided by the senior high school choir directed by Fr. Joseph Couture, O.M.I., senior teacher at Crowfoot School, and by Fr. James Lynch, O.M.I., pastor of Cluny, as organist.

The first church built by the great missionary of the West, Father Lacombe, O.M.I., over fifty years ago, now inadequate for the needs of a growing Indian population, had to be abandoned. A new building was planned. While awaiting the new construction, religious services were held in the gymnasium of the Crowfoot residential school.

Many years of saving, hard work, generosity and sacrifice on the part of the Indians and the Fathers in charge was the price paid for the new structure. The new church, completed for Christmas 1958, was used for the first time for the celebration of the Midnight Masses.

• Pupils from Blue Quil Residential School won the majority of prizes at the Indian students' display at the Edmonton Exhibition. Ermineskin Residential School came second.

### Anthropological Review Now Printed

OTTAWA — Anthropologica, the bilingual review of the University of Ottawa's Canadian Research Centre for Anthropology has gone into printed format for the first time.

Started five years ago as a mimeographed publication specializing in the anthropology of Canadian Indians and Eskimos, the review now has broadened out to embrace work in the whole field of anthropology.

The development reflects a similar change in the work of the Centre, formerly known as the Research Centre for American Anthropology. The support it attracted also carried persuasion that its scope be enlarged to include all branches of the Science of Man.

Rev. Joseph E. Champagne, O.M.I., of the University of Ottawa, is the centre's president, while Professor Marcel Rioux of Carleton University is Anthropologica's chief editor.

The editorial board comprises Asen Balicki, W. E. Taylor and L. Oschinsky, all of the National Museum of Human History, Ottawa; William Duff of the University of British Columbia, Vancouver; Guy Dubreuil and M. A. Tremblay of Quebec City; T. F. MacIlraith of the University of Toronto; Fernand Dumont of Université Laval, Quebec City; Miss June Helm of the University of Chicago; and Rev. Arthur Thibert, O.M.I., of the University of Ottawa.

Anthropologica, which is published twice yearly, carries in its current issue seven articles in English and three in French, dealing with Northern North American Prehistory, the various races of Africa and Asia, and various commentaries on the respective fields of the Science of Man.

### Roadside Service

If you want any sort of roadside service along a certain 20-mile stretch of the Trans-Canada Highway, you'll have to come to terms with the Indians.

Stony Indians aren't allowing any non-Indian enterprises along a new portion of the highway passing through their Morley Reserve in western Alberta, and the government's right-of-way is not wide enough for roadside building.

The Stonies are planning service stations, cafes, stores, a barbershop and a trailer camp.

(MacLean's Magazine)

• Twenty-five workmen from Pointe Bleue Agency (Quebec) are helping to build the new eight-room Pointe Bleue Residential School. They are employed by La Verendrye Construction Co. Ltd. of Champlain, Quebec.

# Amber Moon

by Woonkapi-sni

Tunkansila onsimalaye  
Oyate wani kte . . . !

(Grandfather, shown thy mercy,  
Grant that my nation live!)

Edited by Gontran Laviolette, O.M.I.

## Chapter 15 Happy Reunion

"We could hide our horse and boldly enter the camp and inquire where our parents are living," surmised Eagle-Bird, "but if the person whom we meet happens to be one of our own band and we are recognized, he will cry out our presence and we will have the entire camp trample us to death."

"So I will go first spying and see if I can recognize someone's pony. Then we can find our parents' tipis easily enough," Hanwi said, "it the proper course to take."

So they went off seeking a hiding place for Hanwi and her horse. Even with so large a band of Dakotas gathered together, they had to be on the alert and watchful of any night raiders who sometimes raided the very heart of the camp.

That is the reason the Winker told his wife: "You stay mounted on your pony and run for the camp crying 'Enemy in Camp' if you should be attacked. The woman laughed and answered: "I am no child. I am surprised you still have not given me some credit for ability." Laughing again she added: "Go about your business quickly. If I see cause for alarm I will make so much noise the whole camp will think the entire Crow tribe has attacked it."

The Winker was not long in locating the section of his people's camp. Leading his wife near he told her: "Wait here by your horse tethered. I will send my sisters for you."

The Winker knew the whole camp was awake as many moved about. He had to act naturally in his search for his father's tipi or else he would arouse suspicion.

The family dog came from a 'Wizi' tipi, leaping up at him, wagging its tail and whimpering loudly. The Winker felt a lump choking in his throat at seeing the family pet. He stooped and quieted the dog.

When Runs-First heard his son's call: "Father, I am back!" the brave father became so filled with fear he felt as though he was turning into nothing.

He and his family were convinced their beloved son and the beautiful maiden who loved him so much had died. They had lost interest in life and the exciting celebrations at their height this night meant nothing to them. They lay deaf to the laughter and song of the people. Their

hearts were with their son and his beautiful wife whose rotting bodies were food for the vultures in some lonely spot near the camp grounds of the Crows.

Runs-First could not answer the voice of his dead son; he thought it was the ghost of his dead son he was hearing. He nudged his wife when Eagle-Bird called again: "Father, it is I, your son! Back in flesh and blood. Not my ghost you believe you are hearing."

The father was so terrified and mystified that he could not believe what he heard. The two sisters and the mother had heard the voice from the dead, unable even to cry out with fear.

Again the Winker spoke; not to his father, but his mother: "Mother," he called, "tell my sisters that their sister-in-law is waiting to be received into our home. She is waiting by Uncle Bloody-Trails horse, tethered back of his tipi."

The family dog, at this moment, whimpered again loudly and leaping, greeted him who had been gone so long. The dog had brought the family back to reality. The sisters burst into loud tears, their cries like screams. The bewildered father gave the usual Lakota's cry of contempt, a cry that is so like that of a grizzly bear in combat. He rushed out to meet his son who was called at his door, even though he thought him a ghost.

The mother fainted and lay as dead. The sisters, still crying, moved and were frantically trying to add inflammable material to the live coals on the hearth.

Seeing his son standing before him, the father threw himself upon him crying: "My son! My son!" again and again. He gripped his son so hard the Winker thought he would be crushed to death.

Before the bewildered father could report that his dead son had returned, the noise he made reached the ears of his brother. When his brother came and saw the Winker he too could not believe it.

He shouted at the top of his voice: "Hear you my people! Eagle-Bird is alive and is standing here." He cried the news louder and louder. In a short time the news had reached every ear in the camp. Great throngs came, bonfires were built about the tipi of Runs-First and more and more people came storming the place.

The tribal criers raced around the great camp giving the news, relating the story of the two lovers' romance and its sad end-

ing, who had just come home very much alive. There was no longer any sleep for them with all the excitement.

When daylight came the Kit Fox warriors association, of which Eagle-Bird was a member, called a feast and a dance. The dance was held near to Runs-Home-First. The dance began solemnly, but soon rose to a wild scene when all the participants got warmed up. Painted warriors, fully armed and looking fierce, shouted, yelled and screamed, waving weapons as they acted war-coups.

The Winker was given the honoured place at the celebration, but he did not take an active part in it. He remained seated; as "coup-telling" part of the dance arrived he was called upon to speak. He did not extoll his latest coup, but slightly told of the kill he made, much to the annoyance and disappointment of his fellow warriors.

When the news of the Winker and Hanwi's return was announced by the tribal criers to Red-Shield and his wife Flowers, they could not get to believe the news. What they were told seemed impossible. The dead return to life! no, something has gone wrong. Or, perhaps, on account of their grief and great sorrow Red-Shield and his wife had lost their minds.

Hanwi's parents just sat staring at each other, not seeing each other, their minds ceasing to function, their senses dead. It was not until Red-Shield's brother, the one who gave Albino the chick-a-dee charm came rushing in and shook them violently, crying to them: "Why sit here, when my niece is back and waiting for you!" Like two fledglings, running and falling, Red-Shield and Flowers went, following those who were on their way to see Hanwi.

Before the day was half spent a huge white tipi had been erected by Red-Shield. The tipi was for Hanwi. The Winker had told his father: "Father, I owe my life to that woman. I want to make her as happy as I am able to, for the rest of my life."

Young maidens and men laughed and played as they erected Hanwi's lodge. Home furnishings, clothing, food and every article needed were brought. A crowd of happy people stood surveying the "Wasayapi" (gift shower). Nearby stood a score of splendid ponies; two beautiful buffalo runners were among them. Nothing but the best was presented to the Winker and Hanwi.

Artists painted curtains for Hanwi's new lodge. On those wall curtains the war coups of the Winker were depicted; one curtain told of the great deed of Hanwi; a scene in the fog told of the Wakan-Tanka who willed that the brave maiden should live to enjoy the love she had fought for, trusting Him her God.

Little children begged to see the maiden and the warrior she loved; none of them was denied his wish. Hanwi and her husband greeted every child with a small gift. Then they ran home, their little hearts pounding.

Many summers passed by. Every day of those summers the Winker loved and cherished his beautiful wife. Often the couple would dress in their fineries, Hanwi riding her stallion and Eagle-Bird astride a pinto, went riding into the nearby hills. They loved to be alone together, where they could quietly relive their romance and the scenes on the trail that always seemed to have happened only the day before.

As time went on for them pleasantly there came a little baby boy into the home.

The boy was the very image of his mother, but it was the father who named their child: "His name shall be 'Iyeaya' (Finds-It), because I have found love," the Winker told his people at the naming ceremony. When he heard this an old warrior cried out: "Hah! wait till he wins a name for himself," and the crowd applauded.

Three summers later a girl was born to them. She was very much like her father; Hanwi made a great feast and had her daughter named "Ikikcu-Win" (Takes-Her-Own). When the master of ceremony asked her why she named her child thus, Hanwi smiled shyly and replied: "Oh, I just wanted her to have the name. That's all."

Thus ends the story of Amber Moon.



- Sister Anne Celestine, daughter of Mr. and Mrs. John J. Sark of Charlottetown, P.E.I., received her diploma in nursing education from Assumption University in Windsor, Ont., and is nursing at Charlottetown Hospital. She graduated as a teacher from Prince of Wales College, Charlottetown, taught for a year, entered the Order of the Sisters of St. Martha, and trained as a nurse.

- St. Mary's School pupils at Kenora (Ont.) won first in the Kenora Division for their entry in the Ontario Forestry Association Forest Conservation Scrapbook contest.

Don Start, forester of the Ontario-Minnesota Pulp and Paper Company, said: "It is encouraging to note the interest these young people are showing in forest conservation, a subject of great importance to all in the Kenora area."

### THE SISTERS OF MARY IMMACULATE

invite young Indian girls who wish to dedicate their lives to God. They serve him in the works of teaching, nursing, social service and caring for the poor among the Indian people. For further particulars, write to:

**Sister Mary Immaculate,**  
**Mistress of Novices,**  
**Sisters of Christ the King,**  
**Hanceville, B.C.**

# Indians Start Their Own Business; Successful Co-Op First Of Many?

The Indians of Norway House have gone into business for themselves. The Indian-Metis population of the district is now operating its own co-operative store, and its success may point the way to other Indian-owned businesses on reservations throughout the province.

One year ago, the project was no more than a hope in the mind of 36-year-old Charles Herrick, a former school teacher. He sent several letters to politicians and government departments seeking aid for a co-op store.

One of the letters was finally passed on to Frank Syms, chairman of the Winnipeg region of the Co-operative Union of Manitoba. Mr. Syms sent pamphlets and reading material on co-operatives.

## MEETINGS CALLED

Mr. Herrick called several meetings of the Indians and Metis in the area. Discussion was in the Cree language with Mr. Herrick using an interpreter. But he got his point across. After several meetings, many attended by 100 Indians and Metis from throughout the remote district, the ground work for the organization was completed.

Mr. Herrick sold his house on the west side of the Nelson River to the co-op. It was dismantled, each board and joint numbered, transported across the river and rebuilt. The site was purchased from a Catholic priest. Father Leon Levasseur, O.M.I., for a nominal price.

A contract was made with Federated Co-operative to stock the store with provisions for the winter. A man was also sent to help stock the store and price the goods. The co-op members helped unload and store the shipload of supplies and the store was in business.

The stock included 24 drums of kerosene, 15 tons of flour, 15 tons of sugar and 2,000 cases of canned and dry groceries, the staples needed by the Indian and Metis community to see it through the winter months.

The store is managed by a full-blooded Cree Indian, William Apetagon, who is also the president of the co-op.

Opening of the store has prompted other Indian groups on their own reservations. Indians at Fort Alexander near Pine Falls and at Princess Harbor are among those making plans.

• Three students from Saskatchewan reserves attended a United Nations Seminar at Valley Centre, Fort Qu'Appelle, in August. The course lasted one week and was open to high school students. Indians present were Miss Priscilla Ahenakew, Mont Nebo, John Henry, Fort Qu'Appelle and Vern Bellegarde, Good-eve.



Fifty tons of supplies, destined to the Norway House co-operative, are being loaded at Selkirk, Man., on the ship which will bring them to the north end of Lake Winnipeg.

(Courtesy Federated Co-Operatives Ltd., Saskatoon, Sask.)

## JOHN TOOOSIS PRESIDENT OF FEDERATION OF SASK. INDIANS

REGINA, Sask. — John Tootoosis of the North Battleford Indian Agency was elected president of the Federation of Saskatchewan Indians during the second annual Conference of Indian Chiefs and Band Councillors of Saskatchewan, held at Valley Centre, Fort Qu'Appelle, in October.

David Knight of Duck Lake Agency, and John Skeeboss of Touchwood Agency, were named vice-presidents of the Federation.

Nine executive councillors were also chosen to represent the various agencies. They were: J. R. Favel, Battleford Agency; Adam H. Charles, Carlton Agency; J. Williams, Crooked Lake Agency; John Eyahpaise, Duck Lake Agency; Mrs. Lafond, Shellbrook Agency; Ernest Goforth, File Hills Agency; Roy Musqua, Pelly Agency; Hilliard McNab, Touchwood Agency; and Ernest Dillon, Meadow Lake.

The conference, attended by 87 delegates and many observers, wound up a two-day schedule which included work-group discussions, the adoption of a constitution for the Federation, and the approval of resolutions to be submitted to provincial and federal governments.

During the conference, delegates adopted a Federation Constitution after a thorough discussion of its clauses in three languages, Cree, English and Saulteaux.

Resolutions passed at plenary sessions dealt with a wide range

of problems. The federal government was asked to seek the aid of the United Nations Economic and Social Council in resolving Indian problems. Another called for construction by provincial and federal governments of market roads on reserves. Resolutions to be embodied in the brief to Ottawa, asked that all reserves be incorporated with title to the reserve lands to "issue in the form of letters patent" in the name of the reserve. Remuneration for Chiefs, grain storage, Indian health services, veterans' services, cattle brands and school transportation were the subjects of other resolutions.

Speakers at the conference included Premier T. C. Douglas, Senator James Gladstone, chairman of the federal joint committee of the Senate and the House of Commons on Indian Affairs; J. H. Lagasse, consultant on social and economic research on Indian affairs for the province of Manitoba; Neil McLeod of the department of Indian affairs, and Lorne Dietrick, who delivered an illustrated address on the Matador co-operative farm, and spoke of the possible applications of co-operative farming to reservations.

## Fishermen Sponsor Flying Lessons For Missionary

VANCOUVER — Rev. Tom Lobsinger, O.M.I., of the West Coast Missions has obtained his pilot's licence, thanks to the generosity of the white and Indian fishermen of his former mission at Kuyquot.

Under the leadership of Wilson Little of the Kyuquot Reserve, local fishermen contributed \$520 to pay for Father Lobsinger's flying lessons.

Signed up with the Victoria Flying Club at Pat Bay Airport, Father Lobsinger was assigned three instructors and was thus able to procure his licence within three weeks. Then followed four days training on a float plane.

At the present time Vancouver Island's West Coast Missions are served by four Oblate missionary boats. It has long been the hope of the Fathers to service these missions by air. In Father Lobsinger they have a qualified pilot. All they need now is a plane.

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,  
619 McDermot Avenue,  
Winnipeg 2, Man.

Deadline is the last day of the month for publication the following month. Thank you.



# Chamor: The Tale of a Donkey

by Wm. H. Doucette, C.Ss.R.



(Chamor is the hebraic word for donkey, pronounced K'ha-mor.)

He had large, purple-dark eyes, shiny like the skins of egg plants. He was a bit sway-backed, but stood sturdy and strong on his four thin legs. He was Chamor, by name, the donkey who belonged to a peddler in Bethlehem. The peddler like his ilk, was a tough, little, raggedy man. But his donkey was tougher and the poor little animal bore with the quiet of long centuries of laden-backed ancestors, the huge loads laid upon him. But things were brewing between Chamor and his master. The little man's temper was getting shorter as the cold season came on and few were the goods he could tote from place to place. Then, too, the edict of the Roman Rulers spoiled a lot of his expected trade. Many caravans of camels were coming now. They were coming with all the new people who were filling Bethlehem, the city of their origin. Many more caravans would still come to the little town of David, the Shepherd King.

These caravans of many camels would file disdainfully pass the peddler and his grey-brown ass. Their supercilious looks seemed to be accentuated as they left the ragged man and shoddy little beast in their dust clouds.

What a miserable beast! This seemed to be the thought carried on the air amid the rustlings of bulging bales and the guttural cries of the drivers. The peddler saw his work taken from him by the long lines of camels, for they carried goods and people. They took over the khans, the common overnight places, where men and beasts could rest at night. They took over the squares of the town. They lined the narrow streets. They pushed inquisitive noses into the curtained bazaars. The peddler had to search far afield for labour and so began to consider the prospect of joining with a caravanserai in league with one of the many merchants who traded along the fertile crescent between Syria and Egypt. He would not need his donkey, and he could at least get a little more than the purchase price for the sturdy ass by shrewd bargaining. Yes, he would do that right away, he mused as he rode along on Chamor, with his feet just trailing the dusty road.

But Chamor was feeling restless, too, though in his rough little heart no definite purpose formed as yet. There seemed no reason for this vague feeling of unrest. He just felt it and it increased as the days went by. As more and more people and their chattels and children came rocking in on camels, or trekking wearily beside a rough cart, or

in high style inside silken-screened palanquins balanced precariously upon well-groomed dromedaries, the feeling of restlessness, the feeling to go somewhere and find something, seemed each day to grow bigger in the donkey's consciousness. He would stop for no reason in the middle of the street, and only after cursing and prodding and the roars of angry camel drivers, the sharp words and sharper blows of his master with his goad, would he start again and suddenly trot quite rapidly and turn down the wrong lane, or go headlong into a bazaar and knock down the fine rug set up on poles, that covered it. This was getting too much for the peddler. He decided to sell Chamor and so tethered him in the square one afternoon to prepare for a couple of days of wily bargaining.

But he was not to bargain for a long while. Chamor at first quietly ate his meagre fodder, very dry stuff indeed, scrapings from the khan's camel enclosure, what they had left. But as the evening shadows made grotesque shapes in the square, shapes that danced and swayed like possessed witches or sybils, because the dancing flames of the night fires caused them to act thus, then Chamor stood very still. His ears pricked up. Some people were passing by, a man and a woman. She was slight; a young girl, who moved with tired feet. He was tired too, the man, but supported the woman and walked with the strong staff of the trekker in his hand. They passed near the donkey and turned towards the side street that led to the big khan and the inn where most of the people coming to Bethlehem would put up, for their stay would only be long enough to have their names inscribed. The ruler in far-away Rome must know how many subjects he ruled in this Roman world.

Chamor pulled sharply on his tether and found the cord gave way. Soon he was on his obscure journey; a lone donkey unnoticed, who ambled down a side street and into an inn yard, only to be chased out by the hostlers who were bedding the camels. So he waited in the shadows cast by the silver-arched moon that shone down over the crescent land of Palestine, land of the Chosen People of God.

Suddenly Chamor was startled out of his placidity to hear the loud voice of the inn keeper, who appeared pushing two people, the same two tired ones who had passed Chamor in the square, ahead of him. "No," he repeated in a kind of angry wail, "there is no room for you here. You must look elsewhere."

Perhaps there is a cave somewhere about that will shelter you. There is no room! There is no room!"

The man and the woman walked slowly now. Chamor followed them. Soon his nose was brushing the elbow of the man, and so he stopped. "Look," he said, "a beast is kind and he has followed us. Get up on his back and you shall have a bit of rest, my wife." The Lady smiled. Her smile was like soft candlelight in her face and Chamor stood very quietly as she mounted. Suddenly, how happy he felt. Somehow he could almost dance but that would not be seemly. He would jar this gentle burden he carried and she was so tired.

So Chamor picked his way carefully through the cluttered alleys and soon they were beyond the wall of Bethlehem, the town of David. Then in the wide fields around, they saw the rising ground where sometimes shelters were made for cattle under the overhanging, rounded bluffs. To such a cave did the man lead the donkey and its lovely Lady.

Yes, there was a cattle cave and a heavy ox had already made his shelter there near the manger which still contained a little straw. It was a relief to get in the shelter of the cave. The air was cold now and the stars shone clearly. There within the cavern, the warm breath of the donkey and the ox produced steamy clouds. The man, and he was Joseph, made a bed for the lady from the bundle he carried. The Lady, and she was Mary, lay back with tired head against the rough pillow of the straw. Joseph stayed by her, for as he told the inn keeper, in pleading for a place to rest, his wife was very near her time. Mary knew this too. It was the Time, the moment awaited since the dread prophecy in the lost Garden of Eden. She had consented to bear Him, and soon He would come, the Son of God, her Son. She knew, but Joseph was but vaguely aware; only the angel's message had comforted him and stilled his fears. What the Almighty had willed was His will. He was a just man who observed the law of Moses, the law given by Yahweh.

Chamor, the donkey who had strayed, led by an unknown guiding to come to these two, stood by the manger near the ox and also waited. They all waited. The end of four thousand years of waiting had come. But Chamor did not know this. It was very quiet now in the cave. Joseph was motionless as he stood before Mary, sheltering her, for there was no door to keep shut at the entrance where

stars peeped in and the wind entered in quiet, cool breezes that stilled on entering as if too, all nature waited. The vapour of the animals' breath rose in clouds. Mary lay so still. Yet on her face was a peace that no word could describe. Then in the quiet of the night a brilliant white glow, so bright, yet so softly luminescent, began to grow about Mary. It was such a brightness that Chamor, whose large eyes were upon her, could not make out where she lay. Then, almost as soon as the brilliant mist had come, it was gone, and yet a soft light glowed now beside the Virgin. It came from a small pink form she was wrapping in the binding cloths used by the women of Nazareth for their first-born . . . the swaddling clothes. Yes, a tiny Infant lay beside her and both she and Joseph knelt with It between them. Chamor and the ox rose from their knees, for both animals, impelled by some power unknown, had fallen into a kneeling position at this wondrous birth. Now their warm breaths could keep Him warm, this new member of the company. His mother laid Him on the straw in the manger. Then she and Joseph adored the Child once more. They continued to watch Him in a joy so wrapt it was an ecstasy. Christ the Son of God was born! The World was made Flesh, and dwelt amongst us!

Chamor felt a great contentment now. He would stay with this Babe forever. He did not foresee the long journey into the Egyptian night. Now he felt an immense content. He would stay here. This was why he had left Bethlehem to follow the man and the woman. How privileged he was to warm this wonderful Child! Its tiny face radiated a soft light and to the ugly little donkey, Chamor, to gaze upon this Face was ultimate content.

Now angelic music filled the cave and the heavenly choirs came to pay their homage to the King of Heaven come down to earth. Then they sped away to sing to the shepherds and to call them from their night watches. Soon these humble men would come to kneel and adore this royal scion of David, the King of Peace. And after them the good folk of the teeming town would come. And down through all time the people would come, saint and sinner, young and old, all would come to the Cave of Bethlehem to learn from the meek Babe the lesson of great love and humility. Always near the Babe they would see the small donkey, the humble beast of burden, Chamor, whose place is forever beside his Master in the Crib of Christmas time.



From Sydney, Australia, comes this special Christmas postage stamp, depicting the Star of Bethlehem lighting the way for the Magi. It is issued by the Australian post office in five-pence denomination (about five cents in U. S. currency). It is one of the few postage stamps ever issued by any country to commemorate Christmas. (NC Photos)

## WESTERN BLACK-ROBE

A famous name is that of Father George Belcourt who went to St. Boniface in 1831. He possessed unusual linguistic ability and by 1832 he wrote to a friend in Quebec, "Already my tongue begins to bend like that of a Chippawa and to gabble a little Cree," and less than two years later, he "would rather write in Chippawa than in French." He composed a pioneer French-Cree dictionary. One of his pupils was afterwards Bishop Tache. Another and a real disciple was the famous secular priest Albert Lacombe, who afterwards joined the new Oblate Order.

When things got bad for his missions he set up as a joiner and carpenter. He went into the American wild west, built a church school and presbytery and the first flour mill in North Dakota.

### Vindication

Naturally such a man soon began to resent the fur monopoly and its injustices as con-

ducted by the Hudson's Bay Company. The indignation of the H.B.C. fell on Father Belcourt who was blamed for stirring up the half-breeds and Governor Simpson, and the Factors of the Company decided that he should be driven out of the country. (This was before Simpson's change of heart which made him a friend to all missionaries). "He was arrested on trumped up charges and had to submit to a 'course of questions as insolent as they were unfounded.' His effects were searched for furs which they did not contain and his innocence proved and the gross injustice of his persecutors made manifest to all."

The Archbishop of Quebec, at the request of the Governor, recalled him from the Red River. He took up the gauntlet, carried the campaign into the East and demanded a full retraction and threatened to take his case to the Queen through the Society of St. Thomas of Canterbury. The Governor was alarmed. He expressed regret for the injustice done Father Belcourt and asked the Archbishop to send him back to the Red River. His subsequent career in the West is a legend of good. He finished his days in Rustico, Prince Edward Island.

The quotations above on Father Belcourt came from an article by our great Extension friend, Monsignor Reardon of Minneapolis. Only recently have we come to know the great breadth of knowledge which Monsignor James A. Reardon possessed in all his many writings about past Canadian Missions. Some day we would like to recount the many ways in which he has taken part in the present day Missions in our West. But all in all, he is a most satisfying writer about them.

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(Rt. Rev. Msgr. J. A. MacDonagh,  
in 'The Canadian Register')

## Christmas at Fort McLeod

From Frank Roberts, a frontier lay apostle, comes this word-picture of Christmas at the mission he helped to build at Fort McLeod:

"Shortly before midnight on Christmas Eve the bell perched atop the new Saint Michael's Mission echoed out over the frozen spruce forest and summoned the faithful of this remote settlement to the crib of Bethlehem — to Midnight Mass, the first Mass in this newest of missions. The efforts of the mission's builder, hard-working Father Gerard Clenaghan, had not been in vain; the doors were to open on schedule.

"The first arrivals were three old Indian women from the village across McLeod Lake who were thrilled at the sight of the floodlighted statue of Our Lady of Lourdes at the church entrance, by the Nativity scene and by the hundred chairs which filled the floor of the church (in the old log mission they were quite accustomed to squatting right on the floor). This trio of ancients was followed by a steady flow of natives from the village, by the handful of whites who reside in the area and soon all the chairs were occupied, with a few overflowing into the vestibule.

"The Mass went off beautifully. The Indian children, home for holidays from the residential school at Lejac, sang the Mass of the Angels and, despite lack of rehearsal, sang like veterans. During the Communion the young vocalists took a breather and their parents chanted a Christmas hymn in the Carrier tongue — "Espairenlneyan" — The Shepherd's Song. To those of us who had assisted Father Clenaghan in building the new mission the sound of these native voices singing praise to God was reward enough for the many hours spent swinging hammer and saw.

"After Mass, brief greetings were exchanged at the door and all went their way. Several boys were recruited to assist the old women across the lake to the village and using a dog sled, minus dogs, set the saintly grandmothers on the vehicle toboggan style. These youngsters, playful devils, had somewhere acquired a quantity of huge firecrackers and the last we saw of this part of the congregation was blurred in flying snow as the sled took off across the lake at high speed with firecrackers bursting at machine-gun rapidity, the young men laughing merrily and the poor old ladies hanging on for dear life. This was Christmas at Fort McLeod.

"On New Year's Eve a party was staged for the young people

and was well attended by kids from six to sixty who devoured mountainous quantities of Christmas goodies, cleaned the mission out of bingo prizes and initiated the unfinished basement hall to the beat of the polka and the fox trot. The party was a howling success and wound up just after midnight with all marching to the chapel for the recital of the Rosary.

"Braving a temperature of thirty below, the same crowd returned on the following evening for a movie. Unfortunately, the antiquated projector collapsed after the showing of the first reel and the Fort McLeod viewers will be waiting until spring to learn whether Hopalong Cassidy was successful in maintaining law and order "North of the Rio Grande" . . . .

### Canadian Missionary Honored in France

MAYENNE, France—(CCC)—A pioneer Western Canadian missionary is being honored in celebrations here marking the one-hundredth anniversary of the episcopal consecration of Bishop Vital Grandin, O.M.I.

Bishop Grandin was Coadjutor Bishop of St. Boniface from 1857 to 1871, when he was transferred to become first Bishop of the St. Albert See, which he headed until 1902. St. Albert became the Edmonton archdiocese in 1912.

Bishop Grandin was elected bishop at the age of 28, and consecrated at Marseille, November 30, 1859.

To mark the anniversary, a ceremony will be held here November 29, with Bishop Rousseau of Laval diocese presiding. A Pontifical Mass will be celebrated by the Coadjutor Bishop of Laval, and the sermon will be given by Bishop Fallaize, O.M.I., formerly a missionary in the Mackenzie vicariate of northern Canada.

At the same time there will be a display of missionary works, and a public demonstration honoring Bishop Grandin.

The following Sunday, December 6, a commemorative plaque will be unveiled in the church of Saint-Pierre-sur-Orthe, in Mayenne, where Bishop Grandin was baptized February 8, 1829.

Bishop Grandin's memory is being further honored by a new biography of him written by Rev. Paul-Emile Breton, O.M.I., and about to be published in Paris by Fayard. The preface is by Dr. Daniel-Rops of the French Academy.

# Classroom Building Opened at McIntosh I.R.S.

McINTOSH, Ont.—November 11 marked the dedication and official opening of the McIntosh Indian residential classroom building by the Bishop of Fort William and a representative of the Indian Affairs Branch.

The new building includes manual training shops for boys, a home economics department and a large auditorium.

His Exc. Bishop E. Q. Jennings, of Fort William, blessed the new classroom edifice; Mr. Paul Deziel, of the Education division of the Indian Affairs Branch, came from Ottawa to cut the symbolical ribbon.

The pupils welcomed the guests with an address, songs and folk-dances. Mr. Deziel outlined the expansion of educational services for Indians across Canada during the past ten years.

Father I. Tourigny, O.M.I., of Winnipeg, provincial superior of the Oblates, recalled the history of the school founded in 1925 and conducted by the Oblate Fathers and the Oblate Missionary Sisters of the Sacred Heart.

To the children Fr. Tourigny said: "You may not realize all that a Christian school is worth to you for your future and for the common good of all Canadian citizens . . . We hope that through the facilities now given to you you will pursue your studies to the high school level."

Bishop Jennings stressed the fact that the missionaries of his diocese, Jesuits and Oblates, have had one hundreds years' experience in missionary work among the Indians.

"They possess," he said, "a body of knowledge, wisdom and



Bishop E. Q. Jennings, presided at the blessing of the new school; to his right, Fathers I. Tourigny, O.M.I., provincial, and Jean Lemire, O.M.I., principal. (Lizee Photo)

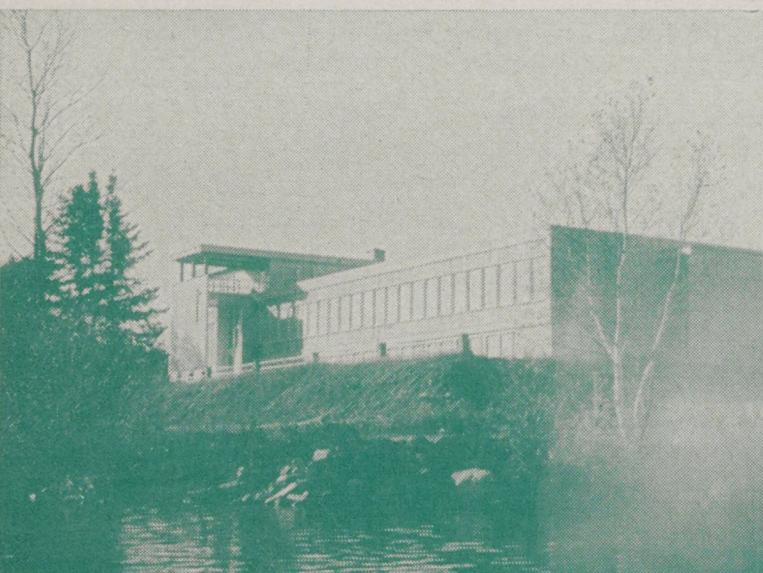


Dinner was served in the new auditorium to the guests at the opening festivities. (Lizee Photo)

experience which might well profit the Indian Affairs Branch in setting their policies. We are for integration, but at the proper speed, taking into account the degrees of evolution, culture and adaptability."

Former principals of the McIntosh school were remembered in the program: the late Fr. Camille Perrault, O.M.I. (1925-1946), Fr. Charles Comeau, O.M.I. (1946-1949), Fr. Joseph Brachet, O.M.I. (1949-1953). The present principal is Fr. Jean Lemire, O.M.I., appointed in August 1953.

- Many homes on the Blood Reserve (Alberta) are now being connected to the main power lines recently erected by the Blood Rural Electrification Association. The project has cost the Blood band \$280,000. The band is also loaning families money so that they can wire their homes.



The new classroom building at McIntosh Indian residential school brings modern facilities for education to this area of northwestern Ontario. (Lizee Photo)

## Igloo Is Model For Church

INUVIK, N.W.T. (NC)—The church at Inuvik, new government town in the Western Arctic chosen to succeed Aklavik, is shaped like an igloo and designed to last 200 years.

Seventy-five feet in diameter, the circular church of Our Lady of the Arctic is planned to accommodate 350 people. It is the work of Brother Maurice Larocque, O.M.I., a mission carpenter in the north for some thirty years.

Its domed roof is covered with aluminum shingles giving the impression of an ice dome when they reflect the sunlight. Its walls are of plywood panels, painted white with grey edges to simulate snow blocks of an igloo. The wallboard inside the dome gives the same impression.

The luminated cross atop the dome is 62 feet above the ground. The cross rests on a

flat, circular cupola which has narrow windows, letting light into the top of the dome.

The laminated arches supporting the dome are so designed that there is a 10-foot air space between the outer roof and inner ceiling to help conserve heat.

Windows in the lower wall have hand-painted designs on translucent paper bonded between two panes of glass to give the effect of stained glass.

Supervising the work of Bro. Larocque, his seven-man crew and frequent volunteers is Fr. J. J. Adam, O.M.I., who said he believes the design of the new church is going to become a classic.



This igloo-shaped church is being erected on the site of Inuvik, N.W.T., to serve the Catholic population of this city which has been created to replace Aklavik. (Winnipeg Free Press Photo)